

# Aen Laöre

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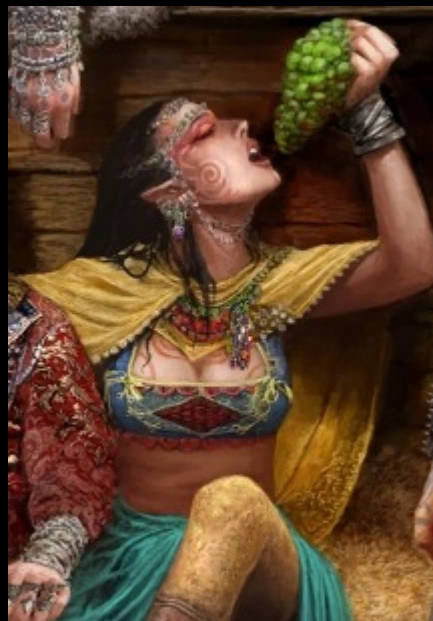


This article is an expansion based on a canon element. For canon information on this topic, follow the link to The Witcher Wiki: [Wood Elves](#).

The **Free Elves**, also known as the **Aen Woedde** (*People of the Woods, Wood Folk*) —a designation later given by the Nilfgaardians— or the **Aen Laöre** (*People of the Laurels, Laurel Folk*), as they called themselves, also known by other cultures and races simply as the "*Wood Elves*", were a group of related cultures and eventually an elven ethnic group who inhabited the southern forests of the [Old Continent](#) until the definitive departure of the elves during the Second Conjunction of the Spheres, which took place in the year 1358 after the Resurrection.

Their origins trace back to an ideological schism within the [Aen Nílfé](#) (often mistakenly referred to by the Nordlings as the *Black Seidhe*), centered around the legitimacy of enslaving other races. This internal conflict led to a civil war, spearheaded by the Aen Laöre, whose aim was the emancipation of the slaves held by their fellow elves. Defeated in this conflict, they were forced to retreat into

## Aen Laöre



### General information

**Classification** Group of elven cultures

**Languages** [Elder Speech](#)<sup>[?]</sup> (Laöre dialects)

**Locations** Forested regions ranging from Geso to [Nilfgaard](#)<sup>[?]</sup>  
Forested regions of the Imperium (formerly)

### Physical Characteristics

the forests, where they initially waged a guerrilla war. Over time, however, this resistance faded as the power of the Aen Nílfé collapsed on its own. Gradually, due to their prolonged isolation in the woods, the Aen Laöre developed their own distinct cultures, ethnic identity, and distinctive traits.

<b>Skin color</b>	From pale to swarthy
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<b>Hair color</b>	Variable
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As human domination expanded across the [world](#)—especially with the rise of the Nilfgaardian Empire—most of the Aen Laöre were eventually assimilated. Nevertheless, they would endure. Until, as already mentioned, they departed with the rest of their fellow elves in search for a new home in a other reality.

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## History

### 1800 B.R – 830 B.R (Before the Resurrection)

The earliest known ancestors of what would later become the Aen Laöre emerged during this period. They were originally Aen Elle who, unlike the majority of their kin, chose not to abandon the world in search of a more "interesting universe." Though still identifying as Aen Elle at the time, the seed of divergence had already been planted.

These elves remained in the region known as Mil Trachta (*The Thousand Lakes*), located in what would much later become Metinna, a vassal kingdom and imperial province of Nilfgaard. There, they preserved and expanded upon ancient Aen Elle constructions, establishing their dominion through bloody wars of conquest, during which they enslaved other sentient species—bobolaks, vrans, [follets](#), among others. This expansion led to the foundation of the Kingdom of Mil Trachta, which would eventually collapse sometime between the 230s and 800s A.R., due to escalating wars against human expansion.

Following the arrival of humans, the Ellylon dialect of Elder Speech, spoken by the Aen Elle, came to be remembered—by the few who retained knowledge of it—as a language of "*darker times*," marked by bloodshed and subjugation.

Meanwhile, during this same pre-Resurrection era, certain Aen Seidhe groups began migrating southward into what would later become the cradle of the Nilfgaardian Empire: the Lower Alba region. There, they encountered another group of Aen Elle who had also remained behind. From their union emerged a new cultural and ethnic entity: the [Aen Nílfe](#).

### 830 B.R - 4 A.R (After the Resurrection)

This group would go on to found the so-called Golden Empire, with its capital at Nífl Garðr (*The Misty Garden*)—an urban, ideological and even genetical predecessor of what would eventually become Nilfgaard. Politically, the Golden

Empire laid the direct foundation for the Nilfgaardian state, and an indirect precedent for the Imperium, the first human empire.

The latter, although it emerged earlier than Nilfgaard's formal rise, was neither a continuation of nor historically connected to the Golden Empire or the Nilfgaardian lineage that followed.

The Aen Nílfe launched a series of military expansions, reaching as far south as [Zangvebar](#) by the 220s A.R. Their civilization reached its zenith during the 4th century A.R., after which it began a slow but steady decline. By that time, the emergence of the first organized human empire—later known simply as the Imperium—began to supplant the Aen Nílfe Golden Empire as the dominant power on the geopolitical stage in the Western Coast of the Old Continent.

## **The Fall of the Golden Empire and the Rise of Dissent (4th – 6th Century A.R.)**

As the Golden Empire began to collapse under the weight of its own ambition, internal contradictions, and structural overreach, a growing number of dissenting voices emerged from within its borders. These reformist factions—composed primarily of Aen Nílfe philosophers, artists, officials, and minor aristocrats—sought to transform the empire from within.

Central to their ideology was the belief that slaves, who constituted a substantial part of the empire's economic and logistical backbone, should be granted the same rights as elves. Their aim was not only to curb the growing wave of provincial and slave uprisings, but to ensure the Golden Empire's long-term survival, especially as it was entering a cold war with the nascent human Imperium along its northern borders.

This movement, often referred to by later scholars as the Noveo Edenists (literally, "*Renovation of the New Edenists*"), still upheld the core doctrine of the Aen Nílfe: the belief in constructing a better Eden by refining the elven race. However, they proposed a radical reinterpretation—perhaps Eden had not yet been achieved because of elven arrogance, and perhaps the so-called "lesser races" held pieces of knowledge necessary for its restoration. The solution, they argued, was not domination, but dialogue and cooperation.

Unfortunately, their calls for reform were not met with skepticism, but with swift and brutal repression. The ascension of Empress Merwyn aep Darach, later known as Merwyn I, marked a sharp turn toward authoritarian consolidation.

Under her rule, the Noveo Edenists were declared traitors, and persecution followed swiftly, culminating in mass executions and purges.

Yet paradoxically, this repression only accelerated the spread of their ideology. Sympathetic factions within the elven population began to grow in secret, eventually organizing what historians would later call the Shadowed Spring Coup. This failed attempt to overthrow the imperial court succeeded only in one objective: the assassination of Empress Merwyn.

The coup's failure triggered an even harsher wave of retaliation. A continuist regency council, loyal to Merwyn's policies, seized control and enacted systemic repression. By that time, the ideological rift within the empire had taken root across all social strata, igniting what would become a full-scale civil war.

This conflict would come to be known as the War of Siblings, the War of the Long Sad Summer, or in more poetic terms, The Kinstrife—a brutal struggle in which, as the name implies, brother fought against brother, each for their own vision of Eden.

### **The Kinstrife (6th Century – 770s A.R.)**

The civil war, known as The Kinstrife, would rage for nearly two centuries. Though both sides suffered grievous losses, the rebellious faction—which would later give rise to the Aen Laöre—was ultimately defeated. Their failure stemmed not only from superior imperial resources, but from internal divisions, strategic disagreements, and ideological fractures within the movement itself.

### **The Tempered War and the birth of the Aen Laöre (770s - 870s A.R.)**

By the 770s A.R., the Golden Empire—though victorious—had begun its own slow but irreversible decline. It progressively lost control over distant provinces, with Zangvebar among the first to fall. As the central power crumbled, the war transformed into a prolonged guerrilla campaign: the former rebels—the so-called “*free elves*”—retreating into the southern forests, and striking from as a flash of unexpected brilliance in the deep woods against an empire that still claimed legitimacy, but could no longer enforce it.

This phase—known to scholars as the Tempered War—did not end through peace, but through exhaustion, attrition, and ideological disillusionment. The

war, like the empire, decayed into silence.

It was during this period—amid the exhaustion of the Tempered War and following the devastating losses suffered during The Kinstrife—that the proto-Aen Laöre, now exiles scattered through the southern forests, began to forge deeper bonds with the native dryads and naiads. Over time, trust was earned, and intermingling followed—both cultural and, eventually, biological.

As a result of this integration, the Aen Laöre began to inherit distinctive physical traits, most notably the various shades of green hair commonly associated with their forest-dwelling kin.

It was from the ashes of this slow-burning conflict, and the acknowledged impossibility of restoring or reforming the empire they once hoped to reshape, that the Aen Laöre began to emerge—not as would-be rulers of a better empire, but as those who, in their own eyes, would one day restore the Lost Eden.

### **Early Absorption into the Imperium (770s – 790s A.R.)**

By the early 780s A.R., during the waning years of the Imperium, the empire began to rapidly absorb the emerging Aen Laöre forest states within its southern territories. This process unfolded in varying ways—sometimes through conflict, more often through negotiation and political coercion. In either case, the result was the same: the elves became imperial vassals, even if only temporarily.

Their role within the Imperium was rarely one of equality. Most were relegated to second-class citizenship, often serving as forest guides and scouts along the empire's southern frontier. In exchange for light tribute and formal submission, the Imperium promised to “respect” their territories—though this respect was often conditional and fraught with tension.

### **The Nordling Expansion (760s – 1239 A.R.)**

Only two decades after the fall of their eternal rival, the Golden Empire, the Imperium itself collapsed—undone by internal decay and the rise of a new external threat: the arrival of the Nordlings in the 760s A.R.

These human settlers, expanding southward from the lands that would later be known as the Northern Kingdoms, began establishing state after state—such as Geso, Metinna, Maecht, [Ebbing](#), and others—that would eventually be annexed by Nilfgaard centuries later.

According to both Nilfgaardian and Nordling historiography, this expansion marks the prelude to the Northern Wars—dated 1263–1272 A.R. by Nordling scholars, and 1239–1272 A.R. by Nilfgaardian sources.

For the Aen Laöre, the rise of the Nordling states offered no real reprieve from the discrimination endured under the Imperium. Much like their Aen Seidhe cousins, they were viewed with suspicion, contempt, and at times, exotic fascination—feared, romanticized, or dismissed entirely.

In response, many Aen Laöre communities adopted a policy of partial isolation—a quiet, pragmatic stance of *“do not disturb, and we shall not disturb you.”* This, combined with their already distinct social customs and forest-bound settlements, contributed to the persistent and erroneous image of them as reclusive hermits—a label that would endure for centuries in both Nordling and Nilfgaardian thought.

### **The Northern Wars (1239 – 1272 A.R.)**

As the Nilfgaardian Empire expanded northward, it naturally absorbed several Aen Laöre communities that had previously sworn fealty to the now-conquered Nordling states. For the Aen Laöre, it was merely the replacement of one overlord with another—but this time, under markedly different terms.

Due to the Nilfgaardians' descent from the human tribes of Lower Alba, who had once intermingled with surviving Aen Nílfe after the fall of the Golden Empire, the Aen Laöre were treated not as inferiors, but as political equals. In exchange for loyalty and support in Nilfgaard's military campaigns, they were promised autonomy and non-interference in their forest domains—a promise that, surprisingly, was upheld by both the Usurper (r. 1230s–1257) and his successor, Emperor Emhyr var Emreis (r. 1257–1290).

As a result, the Aen Laöre played a pivotal but discreet role in three key developments:

First, they acted as intermediaries in persuading their Aen Seidhe cousins to ally with the Empire, leveraging old kinship bonds and shared grievances against the Nordlings.

Second, the infamous Scoia'tael guerrilla units drew heavily from Aen Laöre tactics, developed over centuries of forest warfare during the Tempered War.

Third, and perhaps their most subtle contribution: during the Second Northern



War, Emhyr var Emreis—having learned from his negotiations with the Aen Laöre—offered Francesca Findabair the territory of Dol Blathanna and the title of queen in exchange for her support. Francesca’s popularity among the Aen Seidhe helped solidify the alliance, and the deal ultimately led to the formation of the only long-lived Aen Seidhe state in human history.

By the time of the Third Northern War, the Aen Laöre—though diminished in number in comparison to previous wars—still contributed to the imperial war machine, serving as mercenaries, trackers, and elite scouts, in roles suited to their unique talents and ancestral knowledge of the wilds.

## **The Second Conjunction of the Spheres (1358 A.R.)**

By the time of the Second Conjunction of the Spheres in 1358 A.R., the Aen Laöre, like many other elven peoples, saw in the reactivation of the [Gates of the Worlds](#) a final opportunity—and they took it without hesitation. Through those interdimensional portals, they departed en masse to another reality, one where they could finally, and peacefully, pursue the restoration of their long-sought Eden.

Their exodus marked the end of an era. For the first time in centuries, the forests they had quietly inhabited grew silent once more.

However, some whisper that not all Aen Laöre chose to leave. According to scattered accounts, a few may have migrated northward, seeking refuge within the borders of the Kingdom of Brokilon. Whether they were accepted and later integrated, or merely vanished into its depths remains unknown. Given Brokilon’s well-known anti-human stance and secrecy, it is impossible to determine whether this tale is truth, myth, or something in between.

## **Culture**

It is difficult to define a singular, unified Aen Laöre culture, despite the presence of certain shared traits. Unlike the Aen Seidhe or [Aen Elle](#), the Aen Laöre fractured after their defeat and subsequent retreat into the southern forests. Internal conflicts soon emerged—particularly concerning how to deal with their former kin, the Aen Nílfé.

As a result, over time, each forested region gave rise to its own distinct culture within the broader Aen Laöre civilization. What began as a united resistance



gradually transformed into a mosaic of localized identities, beliefs, and traditions—some cooperative, others hostile to one another.

## Common Traits

- **Respect for Nature:** Like other elven civilizations, the Aen Laöre maintained a deep respect for nature. However, their reverence did not reach the extremes exhibited by the dryads of Brokilon or similar radical eco-centric societies such as those formed by human druidic circles. Rather than embracing total protectionism, their worldview was based on a principle of reciprocity: *to take, and then to give back*. Their practices emphasized balance rather than abstention, rooted in the belief that intelligent stewardship, not passivity, preserved the harmony of the natural world.
- **Artificial Selection and Proto-Agriculture:** While it is true that, in general, elves refrained from traditional agriculture—eschewing the plough and furrow— with the notable exception of the **Aen Hagde** of the **Far East** — The Aen Laöre did engaged in early forms of botanical manipulation, since they practiced a type of proto-agriculture based on artificial selection, encouraging cross-breeding among certain plants and trees to enhance yield, hardiness, or medicinal properties. Though they did not “farm” in the human sense, they shaped the forests around them to better suit their needs, often creating semi-symbiotic ecosystems.
- **Scavenging Ethics and Dietary Practices:** Contrary to the widespread human belief that wood elves were militant vegans, the Aen Laöre were in fact omnivores—though guided by strict ethical codes. Their plant-based diet varied depending on the forest of origin, including a wide array of vegetables, legumes, and fruits. Protein intake came mainly from eggs and, to a lesser extent, a form of ritualized scavenging. Rather than hunt or breed animals for slaughter, the Aen Laöre consumed the flesh of creatures that were already dying or need to die—whether due to age, deformity, fatal injuries, or other natural causes. This practice, far from being born of necessity, was seen as a way of honoring the cycle of life without accelerating it.
- **Sedentarism:** Contrary to popular belief—particularly among humans, whose romanticized depictions often portrayed them as free-spirited nomads—the Aen Laöre were, in fact, a sedentary people. Their cities were not sprawling metropolises but rather carefully integrated settlements, often built into natural features such as cave systems, ravines, or dense

arboreal networks. These urban spaces were deliberately hidden, seamlessly blending into their surroundings through a principle of ecological architecture, which made them even more attuned to nature than the cities of other elven civilizations. Furthermore, their practice of forest transformation—already mentioned in relation to proto-agriculture—was typically limited to areas surrounding their settlements. Rather than conquering the forest, they adapted it, molding it subtly and partially to accommodate their needs without overwhelming its integrity.

- **Pedocracy:** Another persistent myth concerning the wood elves is that they were ruled by ageless sages, ancient monarchs, or timeless councils of wisdom—echoes of a supposed elven gerontocracy. While this may have held true for other elven cultures such as the Aen Elle or certain Aen Seidhe courts, it is categorically false in the case of the Aen Laöre. Most Aen Laöre societies were governed by a pedocracy, or at most, a pedocratic elective monarchy. That is, rule was entrusted to the young—not due to inexperience being overlooked, but because youth embodied traits that were valued above all: vitality, plasticity, adaptability, and the capacity to “*reach toward the light*”, as their own idioms phrased it. A young leader was seen as “*as robust as an ancient tree, yet with the flexibility of a sapling*.” In contrast, older individuals, though not physically withered like humans, were often viewed as ideologically rigid and less adaptable—dangers in times of change. To offset the lack of experience, those identified as potential leaders underwent intensive education and communal mentorship from an early age. Once in power, these leaders would rule until they reached approximately 200 years of age, at which point a new leader was selected through a vote among the Aen Laöre, choosing from a pool of similarly trained youth. If a leader was deemed unstable or unfit to rule during their mandate, an emergency election could be held. Should the vote favor a new candidate, the former monarch / leader would be stripped of their title and exiled—a sentence that, in practice, often amounted to a slow death, unless the deposed ruler managed to find allies willing to help them survive outside the community. This harsh measure served both as a deterrent against poor governance and as a reminder that leadership among the Aen Laöre was a responsibility, not a privilege.
- **Not Hermits, Merely Rooted:** Although commonly perceived as reclusive, the Aen Laöre were not hermits by nature. Their apparent isolation from the outside world was not ideological, but circumstantial—born from their

defeat at the hands of the Aen Nílfe, from whom they originated. This historical trauma forced them into retreat, and for a time, into seclusion. However, once the Aen Nílfe collapsed under their own weight, the Aen Laöre gradually shed their enforced isolation. Their limited interaction with the outside world was less a matter of rejection and more a reflection of their deep-rooted harmony with their forests, and a cultural absence of expansionist ambition. They simply saw no need to go beyond what the forest provided. In fact, their survival into later ages—particularly during the rise of human dominance—was precisely due to their willingness to adapt, rather than retreat. They were pragmatic, not purist. They learned from the outside world and adopted many human advancements that served their communities. The clearest example of this adaptive survival came during the Nilfgaardian expansion. In exchange for paying tribute and accepting a nominal vassal status, the Aen Laöre were allowed to continue living as they always had—within their forests, largely undisturbed by imperial interference.

- **Clothing:** Contrary to widespread human myths—and even the assumptions held by some other elven groups—the Aen Laöre did not wear simplistic garments or crude leather armor. In fact, among all known elven civilizations, their clothing and armor are considered some of the most intricately crafted, structurally advanced, and exceptionally durable. This level of craftsmanship is largely attributed to the laborious and time-consuming techniques used in their production—always carried out without causing harm to the forest. Their textiles are believed to draw inspiration from arachnid silk-weaving patterns, incorporating layered microfibers, natural resins, and botanical treatments to create garments that are not only visually striking, but also highly resistant to damage, moisture, and the passage of time. Perhaps most strikingly, their clothing does not conform to the expected earthy or camouflage tones typically associated with forest dwellers. Instead, Aen Laöre textiles are renowned for their vivid colors—bold greens, deep reds, radiant ambers—while deliberately avoiding hues like purple or light blue, which were considered too difficult to produce with their available resources. It is theorized that this use of vivid tones originated during their guerrilla warfare period, as a psychological tactic designed to instill fear and disorientation in their enemies—striking not from the shadows, but as a flash of unexpected brilliance in the deep woods.

- **The Role of the Aen Saevherne:** Unlike other elven civilizations such as the Aen Seidhe, Aen Nílfe, or Aen Ghele—where the Aen Saevherne, the often misnamed “sages” by humans, held prominent roles in governance—their influence within the Aen Laöre societies was markedly diminished. In some cases, like among the Aen Ghele, the Aen Saevherne effectively ruled *de facto*, selecting monarchs—usually from among the previous ruler’s family, though occasionally, for reasons they rarely explained, appointing nobles from rival icy kingdoms or even common-born elves. In contrast, the Aen Laöre cultures assigned them a far more limited role, and this was due to two major historical and ideological factors. First, the foundational trauma of their civilization. Many Aen Saevherne from the Aen Nílfe—whom as already mentioned the Aen Laöre broke away from—actively supported slavery, either through apathy or ideological conviction. This left a lasting sense of distrust toward the figure of the “sage” as an unquestioned authority, especially among those who viewed them as complicit in past atrocities. Second, the pedocratic structure of Aen Laöre society further marginalized the traditional sage class. While the vast knowledge of the Aen Saevherne was acknowledged, it was often viewed with suspicion—too rigid, too rooted in outdated paradigms, and at risk of becoming authoritarian. Their presence evoked memories of the inflexibility and elitism of the Aen Nílfe, particularly since so few sages openly sided with the rebels during the civil war that birthed the Aen Laöre identity. Rather than waste such potential, however, Aen Laöre societies redefined their role. The Aen Saevherne became educators of future leaders, and diplomats—tasked with representing their people in dealings with other races or elven civilizations. Rarely did they serve as advisors or *de facto* governors; only in moments of extreme crisis were they permitted to act in a capacity akin to a temporary ministerial cabinet—a last resort, not a standard. Additionally, those young elves who underwent full leadership training but never ascended to power were often transitioned into the Aen Saevherne caste, turning the role into a kind of second path—a functional absorption of talent that ensured knowledge was preserved, but the rigid dogmas that may steam from it, were allowed to dominate.

## Physical Traits

Contrary to widespread assumptions—

often derived from encounters with assimilated Aen Laöre living among foreign societies—the wood elves were not typically characterized by bronzed or copper-toned skin, nor by strictly “human-standard” features such as black, blond, brown, or copper-red hair, nor eyes limited to green, brown, or hazel.

Instances of tanned skin among Aen Laöre were, in most cases, the result of prolonged exposure to sunlight in coastal or sun-rich regions, and not indicative of their ancestral phenotype.

Being descended from the Aen Elle, through the Aen Nílfe, their skin tone was typically pale, with a mist-like or olive undertone, and occasionally leaning toward a swarthy hue depending on environmental adaptation—distinct from the bluish pallor sometimes seen among the Aen Ghele.

Hair coloration displayed a wide range beyond human norms. While black hair remained common—being a dominant genetic trait among their limited founding population—other shades appeared with equal frequency, including various tones of green (often leading to mistaken identification as dryads), gray (not to be confused with the ashen tone seen in Elder Blood carriers), and, more rarely, a spectrum of browns to golden wheat blond. In exceptionally rare cases, fiery oranges and deep reds could manifest, not unlike the ginger trait observed in certain human populations.

Eye color followed a similar logic to hair, often reflecting analogous hues—green, gray, gold, and even amber tones being common.

Like all elves, the Aen Laöre exhibited the classic elven morphology:

- Slender, elegant faces
- Pronounced cheekbones
- Pointed ears
- Absence of cuspids (canine teeth)
- Lack of laryngeal prominence
- Tall stature, though notably shorter than their Aen Elle ancestors.

Typical adult heights ranged from 1.85 to 1.95 meters, occasionally nearing—but rarely surpassing—2 meters.

Perhaps their most distinct anatomical feature was the slightly elongated fingers and toes, a trait believed to have adaptive significance in forest environments, particularly in climbing, balance, and silent movement.

While, like all elves, the Aen Laöre became infertile after reaching the age of 100, they displayed notably higher fertility rates during their reproductive window. Unlike the more common elven pattern of a single child per pregnancy, Aen Laöre births more frequently resulted in two offspring per gestation—most commonly fraternal twins, and more rarely, identical twins.

This trait is believed to have played a crucial role in their demographic resilience, especially given their initially reduced population and fragmentation following their separation from the Aen Nílfe.

In terms of lifespan, the Aen Laöre outlived the Aen Seidhe (c. 400 years), but remained below the longevity of both the Aen Elle (c. 650) and the Aen Nílfe (c. 600). Their average life expectancy settled around 567 years.

## Language

Like all elven peoples, the Aen Laöre spoke Elder Speech. In their case, it took the form of distinct dialects that evolved from the Aen Nílfe dialect, from which their culture originally splintered.

Over the centuries, these dialects became markedly more rustic and regionally fragmented, shaped by their isolation within various forests in diverse environments. The original tongues of the dryads and naiads are also believed to have influenced these dialects through prolonged proximity, cultural and later genetical, exchange.

Following the rise of humanity as the dominant species on the Old Continent, Aen Laöre dialects began to absorb linguistic influences from the [Nordling Common Speech](#). Later, with the expansion of the Nilfgaardian Empire, further elements from [Nilfgaardian](#) were integrated—particularly in trade, and interethnic or interspecies contact.

As a result, speech patterns could vary greatly from one forest to another. However, mutual intelligibility was generally maintained across most Aen Laöre communities. In formal encounters between different enclaves, a standardized dialect known as the High Forest Dialect was employed to avoid misunderstandings caused by local idioms, phonetic shifts, or semantic drift.

## Range

The various Aen Laöre cultures could be found across a broad swath of the southern western coast of the Old Continent, spanning regions such as Geso, Maecht, Ebbing, Etolia, Lower Alba, [Vicovaro](#), and Ymlac. Some communities were also known to inhabit the Tir Tochair Mountains, where, according to scattered accounts, they may have had early conflicts with the [gnomic](#) populations that preceded them in the region.

The name “*People of the Laurels*” is widely believed to derive from the laurel cloud forests that thrive in these mountains. These unique ecosystems, together with the mountainous formations themselves, trap moisture-laden clouds drifting in from the western coast, effectively forming a natural climatic barrier. It is this phenomenon that prevents rainfall from reaching the deep interior zones—and is responsible, in large part, for the existence of the Korath Desert.

## Religion

Like many elven civilizations, the Aen Laöre share a foundational myth regarding the loss of what humans refer to as Eden—the primordial world from which the common ancestors of most elven peoples, the Aen Undod (*The One People, The Only Folk*), departed to colonize other realities following an unknown cataclysm. However, as with other elven cultures, the interpretation of this myth is what sets them apart.

Originally, the Aen Laöre inherited the Aen Nílfe belief that Eden had been taken from them, and that it was their sacred duty to build a better Eden—through the refinement and elevation of the elven race itself. Over the centuries, however, this doctrine transformed radically.

Part of this shift stemmed from a collective guilt tied to their Aen Nílfe origins and the atrocities committed in the name of "elven superiority." Another part arose from their deep adaptation to the natural world that now sheltered them. These forces converged into a new theological framework: Eden was not lost due to a random cosmic tragedy—but as a direct consequence of elven arrogance, of their detachment from the world they claimed to revere.

Thus, the Aen Laöre came to believe that true redemption and restoration of Eden lies not in dominion or transcendence, but in reconnection—a humility-driven return to harmony with nature. Not as masters, but as participants in its cycles. Only by shedding their pride and merging once more with the living world



could the Eden they lost ever hope to be found again.

Another key aspect of Aen Laöre spirituality is that, contrary to human belief—and even to what some other races assumed—their theology did not center around a pantheon of gods, nor did it involve the worship of natural spirits, misunderstood or otherwise. While creatures such as leshens were indeed regarded as ill omens or manifestations of imbalance—perhaps even as punishments—these monsters were not venerated, but feared, studied, and interpreted as signs of disharmony.

In truth, Aen Laöre religion was closer to a philosophy than a faith in the conventional sense. It emphasized self-awareness, humility, and reconnection with the world, grounded in an almost meditative relationship with nature and ancestry. Rather than prayer, their spiritual practice involved contemplation, acts of restitution, and personal harmony with the cycles of the forest.

That said, a cult of remembrance existed—centered on the ancestors and heroic figures who had given their lives in the name of atonement for the “*primeval guilt*.” These figures were not worshipped as deities, but honored as moral exemplars—those who had chosen sacrifice over pride, and thus lit the path toward the potential restoration of Eden.

## Examples of Aen Laöre Names

### Male names

Amaubertton, Ainsel, Alvalek, Anvalek, Argan, Arzel, Arzhur, Avarr, Bartar, Caikon, Carvam, Custal, Dewi, Ean, Egat, Eler, Erwann, Euzen, Ewen, Fynlo, Fyssar, Gaël, Gargoris, Godra, Gwenn, Gwendal, Hertumal, Ifig, Iv, Jorj, Kalbo, Kerrien, Loïc, Lohann, Mael, Maiëll, Oan, Padarn, Rónán, Sulien, Tefanig, Tuher, Uxent, Walig, Wynsrdcent, Wean, Zwarte

### Female names

Aenyeweddien, Aëte, Anhalas, Aine, Albinnen, Ama, Amaina, Aoda, Argane, Armale, Azeline, Bahee, Beizumyn, Bleizenn, Bleza, Brevala, Breshet, Cienena, Criadreann, Daleninar, Ealisaid, Énora, Eunys, Gaëlle, Gaida, Grainney, Grayse, Gwenola, Gwenn, Herm, Jakeza, Kkara, Klervia, Maela, Maëlys, Maiwenn, Modanig, Moirragh, Nabanna, Oana, Olwen, Perlezenn, Vide, Vorgell, Yuna, Zaig

## Surnames

Followed the same pattern seen in other elven civilizations but with sometimes the addition of ar in the complete name to denote one's clan, which was used not only as an indicator but as a second surname. Thus an Aen Laöre name was Name + aep (daughter of/son of) + Parent name (usually the parent that had the same sex as the child) + ar + Clan's name. Example: **Aëte aep Mael ar Ainecinn** (*Aëte daughter of Mael of the Light Clan*)

## Known Aen Laöre

- Aenyeweddien
- Aëte
- Aine Pitch
- Ainsel
- Anhalas
- Alvalek
- Beizumyn
- Carvam
- Criadreann
- Fyssar
- Herm
- Hertumal
- Zwarte

## Known Aen Laöre States

- Ard Gêr (High Home) [Tir Tochair]
- Ban Neizh (Upper Nest) [Maeht]
- Dol Don (Deep Valley) [Geso]
- Kompez Caed (Flat Forest) [Etolia]
- Ushtey Ghlass (Clear Waters) [Ebbing]

## Image Credits

- Aen Laöre Elven Warrior Art by Valery Vegera.

# Trivia

- Zwarte is a reference to a type *Christmas elf*<sup>[↗]</sup> who has a dark skin.



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